2: Schram--199 M-4,3(1915-1920) 1932 AE9 Monguor AE9

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Young T'ou-jen married woman in festive dress, an enormous headdress on her head. She wears the costume peculiar to the T'ou-jen.

2: Schram--201 M-4, 5(1915-1920) 1932 AE9 Monguor AE9

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Young T'ou-jen married woman in festive dress, T'ou-jen costume.

2: Schram--307 M-4, 5(1915-1920) 1932 AE9 Monguor AE9

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Rich T'ou-jen widow, no longer speaking her language, wearing no longer the costume of her race. Type of completely Sinicized T'ou-jen, even having the little Chinese feet. However, at her death she will be dressed in the T'ou-jen style for her last toilette!

[19 cont.]

787 [Note on foreign text p. 26 cont.] not master over their movements, so strong is the propulsion.

With all these mediums, the main thing is not the soothsaying but the temporary effects of the indwelling spirit. For that reason, the spirit is always summoned when a religious act at which its presence is desired is undertaken, for instance, an offering, housebuilding, laying out a cemetery, etc. It leads everything, sees everything, guards everything.

[791] To be sure, there are always people needed who can react to the spirit's movements, for not everyone is qualified for it.

*778 The spear: The spirit-spear is simply called "the holy-sublime." It looks like an ordinary spear, except that it is more beautiful. A number of colored bands in the [20] five [531] sacred colors and ceremonial cloths (hada) are fastened directly under the very long tip. A garland of little bells and a series of dollar-sized metal mirrors are likewise found directly below the tip, but are covered by the bands. The bands are called "consecration bands." They can be made of every possible kind of material, no matter where it is from or what purpose it has already been used. The spear is consecrated by means of the [787] bands, so that the spirit dwells in it. It makes its activity known through the bells. The metal mirrors represent its omniscience, whereby it sees everything as in a thousand mirrors. Formerly these mirrors were made of gold, but nowadays they are usually only little copper plates which are attached by an eyelet, like buttons. The number of the bands, bells, and mirrors is not prescribed.

[235 cont.]

a) The bǒ or Drum-shamans

Characterization

756 192 The name: The Tujen name current throughout the l[illegible] bǒ, corresponds to the written Mongolic bügе. Koval. (1242) gives for it the Chinese equivalent wu-jen, the Manchurian saman, the Tatar bugu, and the Tibetan lha-pa. The Russian expressions means: shaman, sorcerer; he translates it into French as: chaman, enchanteur. The Mongolic bügе and all the other translations cited do not have any uniform meaning and can be used for the various types of shamans, exorcists, and even sorcerers.

The Chinese in the area and the Tujen translate bǒ with fashih, or somewhat contemptuously with shih-kung. The fa-shih call themselves only by this special name. According to communications (P.P.Eichinger, Bockwinkel), the name wu-shih is also in use in southern Kansu. It is important that all these designations are never permissible for the gurtum. The fa-shih are a special group that is to be clearly defined. (Space forbids going into an explanation of the names here.)

756 292 [531] [302] Clothing and equipment. -- The fa-shih wear an old woman's costume without sleeves and usually patterned with pictures of dragons. Normally they have no head covering, but their hair is pinned up in the fashion of an old Chinese style for women, unless they are wearing an appropriate wig with hairknots, hair-bowl, and hairpin.. These are not always available, however. On special occasions, they don the well-known five-part Buddhistic crown called p'ai-tzu.

756 Their essential equipment consists of the hoop drum, the hemp whip, and a three-pronged broad dagger. Other objects are added according to their functions.

756 776 Gods. -- Their principal deity is the great mother (ta niang-niang), also called mother of the nine heavens (chiu t'ien nai-nai). In addition, they also venerate the black tiger

3: Schröder--395 M-5 (1946-1949)1952-1953 AE9 Monguor AE9

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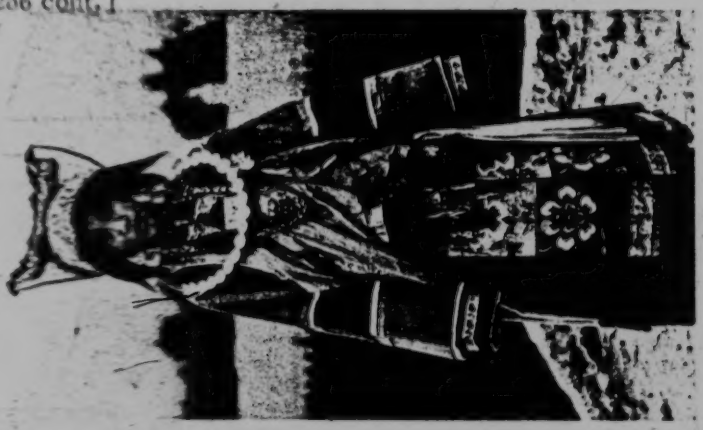

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a: The temple yard of the Tujen monastery dGon-lun. Left, the gable of the Tuguān palace, Tuguān-laron. In the background the foothill of the Tuguān mountain, Tuguān-ula. (Photo. Jos. Trippner.) b: Young Tujen woman in ancient dress. Characteristic are: the high headdress, niudar, now prohibited; the neck ring; the wide sleeve rings; the wide embroidered cloth bands over the skirt. The pattern was the garb of a Tujen princess. (Photo. Mission Archives, Sining.)

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